
THE

Connecticut Evangelical Magazine.

[PUBLISHED ACCORDING TO ACT OF CONGRESS.]

VOL. V.]

DECEMBER, 1804.

[No. 6.

God justifies none who are destitute of personal holiness.

PERSONAL holiness implies holiness of heart; this is a necessary preparation for every duty. Repentance, faith, obedience, submission and dependence, are so many expressions of holiness. Impenitence, unbelief, disobedience and rebellion, are acts of iniquity, and evidences of a perverse spirit. Tho' indwelling holiness is necessary to salvation, yet this is not the meritorious ground of the sinner's pardon and acceptance with God. The redemption of Christ is the only satisfaction for sin. Men are not justified at all for their holiness, as that which conciliates the favor of God; for by the deeds of the law shall no flesh be justified in his sight. Christ is the end of the law for righteousness, to all them that believe. This is a truth supported by the whole tenor of the gospel. Christ came to be a propitiation for our sins; and pardon is offered us on account of his redemption. The atone-

ment of Christ needs no addition, from any righteousness in the sinner, that it may be a sufficient foundation for the consistent exercise of pardoning grace, even to the chief of sinners. He is the only name, given under heaven, among men, whereby we must be saved. And he is able to save them to the uttermost, that come unto God by him. Justification by Christ alone is a leading feature of the gospel, so that all who are united to Christ are saved, and all who believe not shall be damned. But if Christ be the only ground of pardon and acceptance, and no holiness be required of us, as the matter on account of which we are to be justified, an inquiry will very naturally arise in a reflecting mind, of what advantage then is the personal holiness of sinners, in the affair of justification; and why may they not be accepted without holiness. If men, who have no holiness, were justified, an objector would say, then it would decidedly appear that they were justified for the sake of Christ

alone, and so he would have the whole glory of their salvation without any scruple. And there are some among us, who profess to believe, that no qualifications in the sinner, during his continuance in this life, are necessary, in any sense, to his salvation, and that the sufficiency of Christ's atonement secures the salvation of all mankind, and even obliges the Father to pardon and receive all into favor. But it is the design of this paper to shew, that according to the gospel, no man can be saved, unless he has real holiness of heart.

It will be acknowledged, by all who believe any thing of the gospel, that all mankind are sinners, for otherwise there could be no propriety in providing any atonement, as the ground of their acceptance with God. If Christ died for all, then were all dead. If men are not sinners, why is there any mention of a pardon? Where there is no offence, the offer of a pardon is abuse.

If men are sinners, as the redemption of Christ supposes, and the scriptures every where assert, then if any of them are justified, it must be matter of free grace; for God can be under no obligation to the sinner to grant him a pardon. The very idea that one deserves wrath, proves that it would be just to inflict it; and therefore, that justification must be an act of pure sovereign grace. It must therefore, depend on the mere good pleasure of God, whether any sinner shall be forgiven, whether he will save all or a part only, and what part, and what description of sinners. For certainly no one who de-

serves the wrath of God can have any claim in justice to his favor. To say that a sinner deserves to be pardoned is absurd; it is the same as to say, that he deserves better than to be treated as he deserves.

Since, as has been stated, it is a matter of pure grace in God, to extend pardoning mercy to sinners, then it is his unquestionable prerogative to appoint all the circumstances of this salvation as he pleases, and to determine, among other things, whether he will limit the application of the atonement of Christ, to those who have personal holiness. We must then inquire, whether God has ever signified his pleasure on this subject, and this must decide whether holiness is necessary to justification with God; for it must be a matter of revelation. And if God has declared it his pleasure to receive only those, who have personal holiness, this should be esteemed sufficient evidence to us, that it is perfectly reasonable, because it is with him to do as he pleases with his grace. Proud man indeed, is unwilling to place implicit confidence in the decision of God on this subject; not so our blessed Redeemer, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father, for so it seemed good in thy sight."

The holy scriptures have fully explained the will of God, on this subject. They teach us that he does not justify the impenitent, unbelieving and unholy: "Except ye repent, ye shall all perish. He that be-

lieth not shall be damned.— Without holiness no man shall see the Lord.” We are also assured that we shall be judged, and have our destiny decided, according to the deeds done here in the body, whether they be good, or whether they be evil. God has assured us also, that those who are holy shall be saved. “He that confesseth and forsaketh his sins shall find mercy. Blessed are the pure in heart, for they shall see God.” To these a multitude of similar assurances might be added from the scriptures. Indeed this is the language of all the motives, arising from rewards and punishments, which are exhibited in the scriptures. Thus the scriptures acquaint us, that it hath pleased God to justify such, and only such, as have personal holiness; not because their holiness is in the least degree the meritorious ground of their justification; but because it hath seemed good in the sight of God, to dispense his mercies to such characters.

We are not, however, to suppose, that the Lord hath made holiness necessary to justification in a mere arbitrary manner; this would be an unworthy tho't of him. He never does any thing for no other reason than merely because he will do so, but he both wills and performs all his works because he discovers sufficient reasons why he should do them. Tho' it becomes us to place confidence in the propriety of all God's administrations, when the reasons of them are above our researches, because we have sufficient evidence of his wisdom, power and goodness; yet it hath pleased God, in many things, to shew

us the reasonableness of his conduct, and he hath, in particular, done this, in the matter under consideration. Some of these reasons, why God saves only such as have real holiness of heart, will now be noticed.

There is a great propriety in requiring repentance, faith and other holy acts of the soul, as necessary pre-requisites to a gracious pardon, because those who have these exercises, are prepared to spend their days, and employ their eternity, in his service and to his glory. They will respect his government, and exercise obedience, submission and attachment to Christ and his cause. And their holiness also, as it is the effect of the transforming power of the Holy Ghost upon their hearts, displays the glory and power of divine grace. But if men were pardoned, who were not holy, but under the full dominion of sin, they would have no inclination to serve and honor God, but would remain in enmity against him. And certainly, there is a manifest impropriety in the pardon of such inveterate enemies to God.

It was an object with Christ, not only to save his people from wrath, but to save them from their sins. This end is not attained by pardoning those who are unholy; they would be saved from nothing, but from the necessary execution of the holy law of God.

There is also a propriety in confining justification to those who have personal holiness, because no others are capable of enjoying the blessings of heaven. Can the unholy enjoy an holy God? Rebels enjoy government? The vicious and im-

pious enjoy the society of the holy inhabitants of heaven? A discovery of the true God, and the character of his saints, would make the unsanctified and ungodly shrink away from such a God, and from such society, as criminals shrink away with conscious guilt and baseness, from the presence of men of probity and of exemplary excellence.—They would fly from the abodes of the blessed. It is impossible, in the nature of things, that men, without holiness, should enjoy heaven, or the things of heaven. What fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial?

And there would be a manifest impropriety in receiving the unholy into favor, because their impiety and wickedness afford the same reason, why God should continue to abhor them, and make them the monuments of his wrath, as if they were not supposed to be justified, for they are not reformed.

If the unholy were pardoned, remaining in their total depravity of heart, it would be attended with a consequence, which would indeed be matter of triumph to the wicked, but of inconsolable affliction to the righteous. Christ would be a minister of sin, and the gospel, instead of being a doctrine according to godliness, would be the only thing, which rebels would desire, to free them from all the restraints of conscience, the terrors of the law, and the apprehensions of the effects of divine justice. They might then riot without fear, in every impiety and lust, which could please

licensed depravity. This surely is a sufficient reason to justify God, in refusing the unholy a pardon.

Should the most High justify a sinner, persisting in his sins, he would, by so doing, join with the sinner, in reproaching his own law, he would sink the respectability of his government, and would bring a stain on his own moral character; for who will regard his law if he disregards it himself? And who could conceive of infinite purity in one, who should give sinners such encouragements in wickedness?

Such unsanctified creatures are not only incapable of the society of the holy, but are utterly unfit for it; they would be an offence to the holy, if they were admitted among them. They would corrupt and embroil heaven with their impieties and malignity. These reasons, without going into any further investigation of the subject, it is presumed, will be acknowledged sufficient to settle the matter, in every serious mind, that tho' God does not justify the sinner, on the credit of his own repentance, faith and obedience, yet, that God justifies such, and only such, as by their own personal holiness, are made meet to be partakers of the inheritance of the saints in light—meet for the enjoyments, society, service and happiness of heaven.

Therefore, tho' men are not justified by virtue of their goodness, yet personal holiness is as indispensably necessary to justification by grace, as ever it was to justification by the works of the law. Let the unholy tremble. The gospel is a doc-

trine according to godliness.— Christ is a minister of holiness, and his salvation tends to promote and encourage every moral excellency of heart and life. God has in every thing, provided for his own glory, and for the happiness and respectability of his kingdom, in the plan and accomplishment of his grace and of his designs of mercy.

It is also evident from the preceding considerations, that God, in whose hands we are, does not himself suppose, that the sufficiency of Christ's atonement lays him under any obligations to the sinner, much less does it give men who remain impenitent and unbelieving, any encouragement to hope for mercy. Sanctification then must be our evidence of an interest in the blessings of the gospel. In a word, reader, thou must be born again.— "Except a man be born again, he cannot see the kingdom of God."

Observations upon the religious duties of the common table.

THERE is no branch of religious worship too inconsiderable to merit our attention. There are various ways in which we are allowed to express our dependence upon God, and profit by drawing near unto him. Those religious duties which accompany our common meals are a part of the worship which we owe to Almighty God. A few thoughts on this subject may help to perfect the man of God, and furnish him more thoroughly to every good work.

It is proposed

I. To collect the scripture

proof in favor of the religious duties of the table.

II. Point out the reasonableness and benefit of them. And

III. Give some directions for the right performance of them.

I. Let us attend to the scripture proof in favor of the religious duties of the table. By the religious duties of the table, we mean an *open* and *visible* acknowledgment of God by praying to him for his blessing and thanking him for his mercies, at our family and social meals.

Christ, our great pattern has set us an example of these duties. This he did in those miraculous meals, when he fed thousands with a few loaves; and also when he sat down at a common meal with the two disciples at Emmaus. In these instances, it is evident, that it was an open and not a secret duty. It was a duty in which they all united; yet Christ is said to perform it, because he led in the duty and was the mouth of the whole. That this duty was not to be confined to Christ himself, is evident from the example of his servant Paul, when on board the prison ship. "He took bread and gave thanks to God in presence of them all, and when he had broken it he began to eat." Paul's giving thanks was not done secretly with himself, as it would have been, had he been eating alone; but it was a meal in which they all united: therefore he gave thanks to God *in presence of them all*. The way in which the apostle attempted to reconcile the weak and strong believers to each other, in Rom. xiv. 6. was to remind them of a practice which was common at all their tables, whether they ate herbs or meat. The practice

was that of giving God thanks. The same practice seems to be alluded to 1 Cor. x. 30.—also 1 Tim. iv. 3, 4, 5.

The proof, which has now been adduced, is all collected from the new testament; but we need not doubt but that it was a duty, practised by the pious, before Christ came. There are the same reasons for the duty in every age. One or two passages now occur to my mind in the old testament, which appear to imply the duty now recommended. "When thou hast eaten, and art full, then thou shalt bless the Lord thy God, for the good land which he hath given thee." Deut. viii. 10.—"For the people will not eat until he come, because he doth bless the sacrifice, and afterwards they eat that he bidden" 1 Sam. ix. 13. Thanksgiving at our meals being made to appear clearly a scriptural duty, we proceed

II. To show the reasonableness and benefit of the duty. If a duty can be learned from scripture command or example, we should practise it, whether we can see the good arising from it or not; but the duty now in question is not only pointed out in the bible, but is clearly our reasonable service, and is attended with beneficial consequences.

The reasonableness of the duty arises out of our entire dependence upon God. If we are entirely dependent, we ought to *feel* it; and since we have tongues, we ought to *express* it. Meal times are suitable seasons to express our dependence upon God. It is proper, that a poor beggar should always feel his dependence upon and obligation to his benefactor; and when he re-

ceives a gift, it is then peculiarly suitable, that he should say to his benefactor, "I thank you for your liberality—you have been very good to take pity on such a miserable and undeserving object—I am greatly obligated to you—had it not been for your bounty, I must have suffered—I shall still be dependent, and though I am already deeply in debt to your generosity, I hope I shall still be remembered among the other poor, who are supplied from your fulness." A beggar, whose tongue is not stiff, who never, at the time of receiving that bounty which feeds him, expresses any such sense of obligation to his earthly benefactor, we should suppose was a very ungrateful wretch. Without gratitude in the heart, he might express it with his tongue; but when it is in the heart, out of the abundance of the heart the mouth will speak.

Those who love their dependence on God, and who feel thankful to this great benefactor, will rejoice to take every suitable opportunity, to acknowledge that all their mercies flow from him. And what a suitable time we have for this when we gather around the table of his bounty. Here we see our Creator opening his hand repeatedly to supply the wants of his dependent and unworthy creatures. All we see upon the table is of his own providing. The animals upon which we feed are *his*. The bread grew upon *his* earth. It was brought forward by the influence of *his* sun and by the rain which *he* caused to descend. But some man will say, It was *I* who sowed it, and *I* labored hard to gather it in.—True, but who made thee capable of sowing and

reaping? Who gave thee health and strength, to be thus employed, while at the same time thy neighbor lay groaning upon his bed, and could not go into his field, though as willing to be there as thou wast? We ought to be no less thankful to God, for the food with which our tables are covered, than though it descended upon them by a miracle. We may say to God, in view of all this provision, with the strictest propriety, "for all things come of thee." There is nothing of our own upon our table. Let us also remember, that all this bounty is most justly forfeited by our sin. Can we be so unreasonable, as to sit down and eat and drink, and rise up and not confess our own unworthiness, and acknowledge his great goodness? If any should say, We do it in our hearts but not openly; it may be replied, this is suitable if you eat by yourselves, but not if you eat in company with others. We are *social* creatures—we should be so in our worship, as well as in other things. If we unite in receiving divine bounty, we should unite in expressing a sense of divine goodness. If all this is kept secret in our hearts, God is not visibly glorified. We are required not only with one mind, but with *one mouth* to glorify God.

The reasonableness of openly giving thanks to God at our meals is plain. Some of the advantages of this reasonable service will be hinted at.

1. It does much towards keeping up in our minds a sense of the goodness of God, and of our dependence upon him. As it is reasonable, that we should

feel and express our dependence, so it is of great *use* to us to do it, and that frequently. Table duties are oftener repeated than family prayer, and come in between those more lengthy addresses to our Creator, to refresh our minds with his mercy and our own needs.

2. The duties of the table, being duly performed at every meal, tend to make a family more serious and orderly.

3. A religious duty before and after our meals has a tendency to prevent intemperance. It brings an awe upon the mind, and makes us afraid to abuse these divine gifts. The least degree of intemperance, even in eating, tends to unfit our minds for devotional exercises. This is calculated to make us careful, while sitting at our meal, not to unfit ourselves to give thanks at the close of it.

4. Table duties, rightly performed, have a happy influence upon table conversation. This is a matter of no inconsiderable importance. Allowing fifteen minutes to each meal, three meals a day will consume three quarters of an hour in every twenty four. This is no inconsiderable part of that time, in which the members of a family have opportunity to converse together. This time ought to be filled up with profitable discourse. The things of the kingdom of God should not be forgotten at our common tables. And will not *the religious duties* of the table have a tendency to introduce *religious conversation*? Is not the polite custom (which is introduced even into some praying families) of neglecting religious duties at our afternoon tea, an inlet to trifling discourse?

Why should God be disowned at this more than any other meal?

III. We now wait for some directions for the right performance of the duties of the table.

Direction 1. Let these duties be performed in a decent and orderly manner. Let the family, at least all who eat together, be assembled around the table before the blessing is craved, and not retire, unless something very special call for it, before the returning of thanks. Let the children, whether at table or not, be taught to keep perfectly still, while the Most High is addressed, however short the address may be.

Direction 2. Let these, and all other addresses to God in social prayer, be spoken with an audible voice, so that it shall not be difficult for those who join to hear every word which is spoken. Some have been guilty of a great fault in this respect; they have spoken with so low a voice in this duty, that however well they may have spoken to God, others were not edified.—We ought also to avoid the other extreme, which is a loud tone of voice. A strained voice sounds peculiarly unnatural at a table, where all the worshippers are within a few feet of each other.

Direction 3. Strive to be *really devotional* in these duties.—A spirit of devotion is indispensably necessary. Leave this out, and all we do is but as a smoke in the nose. The Apostle directs, "And whatsoever ye do, do it *heartily* as to the Lord." It is a solemn thing for dust and ashes to speak unto Him, who fills immensity, even if we utter but a single petition. It is highly displeasing to God, to see us rush into his presence in a thought-

less and trifling manner. Not only the one who leads in this exercise, but all who are around the table, and even all who are in the room should be solemn and devout. They should strive to have their hearts go up to God with the words which are uttered.

Direction 4. It appears to me a matter of considerable consequence, that the person leading in table duties should seek to avoid a *perfect sameness*. A perfectly new form of blessing and thanks at each meal cannot be expected, nor desired. The same occasion will repeatedly call for the same petitions and thanksgivings. The duties being short, there is not that room for variety, which there is in longer prayers, (for these are in reality nothing less than short prayers.) Still there may be a considerable variation even in these short exercises. If you ask what is the use of a variety? I answer, it is important to keep up the attention of the worshippers. A perfect uniformity wears us out. It prevents devotion in the mind of the one who speaks. If a man always repeats one prayer, without the least variation, it does not engage his own attention. He is in danger, like the school boy, who has said his piece an hundred times, of hardly noticing what he says, or the force of his own expressions. Besides, this way of worshipping leaves no room for the Spirit of God to make our minds fruitful in the *matter* of prayer; whereas all the prayerful know, that they derive unspeakable benefit from the anointings of the Spirit in enlarging their *petitions*, as well as their *hearts*. It must greatly

fetter the mind of a praying man, to be always confined to one set of words in secret or social duties, whether the duties be long or short. If our table duties are uniformly the same, word for word, it will render them quite irksome to our families, whether it has that effect upon our own minds or not.

Here let me add, the duties of the table may be drawn out to such a length as to fatigue.—When they are uniformly long, and at the same time very formal, the family around the table feel uneasy, as soon as the duty begins; for they already anticipate the full length of it, and know well every syllable which is to be spoken. Would it not be advisable to vary as to the length of these duties? Sometimes let them be quite short; at other times, if more things rush into the mind, the duty may be protracted. The fervency of the petition at such times will arrest the attention of all, and it will animate the devotions of kindred souls. This remark will apply with much the same force to the morning and evening prayer. Some variety, as to the *matter* and *length* of our family prayers, is necessary to keep up the attention of our household; and to keep up their attention is a thing of more importance than is commonly supposed. If you ask, how you can have this variety in your duties? the answer is, Go to your duties with *praying hearts*. Keep your hearts full of religious exercises, and your table duties and your family prayers will know it.

If when you are called to the table, your heart is then in the

act of panting after greater nearness and conformity to God, it will be easy and natural, before you ask the Lord to bless the food, to beseech him to bless your souls with his grace and the light of his countenance.—If at another time, you are weighed down with a sense of your guilt, at the very moment table duties are required, it will not be difficult to begin with a confession of entire unworthiness. It is proper, that in table duties, we should always bring into view table mercies; but we are not obliged to confine ourselves to these. A grateful heart, when giving thanks for the bounties of the table, will very naturally think now of this mercy, and then of that; and it is not unsuitable that they should have a place in our table thanksgivings.

REFLECTIONS.

1. They, who entirely neglect openly to give God thanks at their social meals, make their piety look quite doubtful.—“Whoso keepeth the whole law and offendeth in one point, is guilty of all.”

2. They, who appear to perform this duty as a mere ceremony, without any life, do also make their piety look doubtful. “God is a Spirit, and they who worship him must worship him in spirit and truth.”

3. Those subordinate members of a family, who do not seem to set their hearts to attend and unite in this reasonable service, but whose countenances and actions exhibit daily proof, that they wish table duties were dispensed with; such persons give us reason to fear that God is not in all their thoughts.

4. If piety will lead to open duties in our social meals, then it will lead to secret duties, at our solitary meals. We may have secret breathings of gratitude to God, without any visible signs of our being at prayer.— But if God, who seeth our hearts, never discovers them ascending in grateful emotions, when we receive a morsel of bread, a draught of water, or some of those fruits which he has prepared to delight our taste, we give evidence to him and to ourselves, that we are unholy and unthankful.

5. The tables of the pious poor are better furnished than the tables of the graceless rich : Tho' the poor have not so many dainties, yet they have the blessing of the Lord, and that maketh truly rich, and he addeth no sorrow thereto. They who feed on a coarse and scanty fare, with a lively sense and acknowledgment of the divine munificence, do, no doubt, enjoy even their meals better than those who fare sumptuously every day ; but who do not look to and adore the hand that feeds them. Let not any of the poor lose this privilege of having the blessing of God, to enrich their table. Some have said, that the *thanksgiving* of the table was worth more than the food.

6. What a proof of prevailing impiety is the general neglect of these plain, easy and reasonable duties ? How many tables in this Christian land, where our heavenly Benefactor is no more acknowledged than tho' they were furnished independently of his Providence ? Is not this denying the God who made and preserves us ? Do we not manifest by this, that we feel

that this world is our own, and that we have no Lord over us ? The very common neglect of table duties is a high proof of our awful departure from God : And our making so light of this neglect is a dreadful proof of our stupidity.

Deceitfulness of Sin.

ALL the promises of sin are treacherous. It deceives us, when it promises pleasure. This is a bait, which is frequently used to beguile men. There is doubtless a short and feverish pleasure which sinners taste ; but it quickly passes and is immediately succeeded with languor and regret. The seat of sinful gratification is in the passions. From these solid satisfaction cannot arise. When irregularly indulged, they create a deep and lasting torment in the mind. Sin addresses itself to the passions, the weaker parts of human nature, and not to reason and judgment. Those are more easily deceived, and when once perverted prove dangerous. To them sinful pleasure is represented an important object. But, tho' the object in appearance be a bed of roses, experience finds it a bed of thorns. Ask the drunkard, when sober, whether he found unmixed pleasure in his cups ; whether reflection can bear the brutish spectacle, which intemperance made him. Ask the libertine, in a calm moment, whether his pleasures are worth what they cost ; the loss of a sound mind in a sound body.— Will a father, who has pursued the paths of sin in search of pleasures, advise his son to tread

in the same treacherous road ; will he encourage him as being in the way to happiness ? A Christian country produced one such father,* who taught his son vice by precept and example ; but such an unnatural father is both the wonder and detestation of the world. At first, they who seek pleasures from the gratification of sense, may glide in a smooth current, but soon will find themselves on a tempestuous sea, whose "waters cast up mire and dirt."

When sin promises wealth as a reward of pursuing it, poverty, disgrace or both, are the real inheritance acquired.—Wealth gotten by iniquity proves a curse to its owner.

The wreath of laurel promised by sinful ambition proves but a fading flower, or a stigma of foul disgrace. All the wealth, pleasure or honor, obtained through its influence, is transitory and vanishes like the morning cloud or early dew.

But the great point, in which sin is most deceptive, is the making light of future realities. The cheat, which it practises upon men in this life ; all the true pleasure of which it robs them ; all the pain of body and anguish of mind, into which it plunges them here, are the dust of the balance. We can lose or suffer but little in this world.—But when sin represents the joys of heaven and the sorrows of hell of trifling consequence ; when it persuades us the former is easily attained, and the latter easily avoided, it is most of all deceitful. If sin can gain this point, nothing can raise a mound to stop its progress.—

When the belief of heaven and hell cannot be erased from the mind, being fixed there upon the fullest conviction, that they are both plainly, and equally plainly, revealed in the sacred scriptures ; when this point cannot be gained, sin would persuade us that these eternal realities are very distant, and by their supposed distance, endeavor to diminish their restraining influence upon the mind.—In this it is deceitful ; for the longest life throws them back but a little way ; innumerable accidents may fix us in one of them immediately.

Sin affects to be less criminal than it is ; bids the passions plead their natural propensity ; calls their indulgence infirmity ; begins with those acts which are less flagrant, establishes a habit ; then proceeds one step further, which is likewise secured.—Thus an imperceptible progress is ultimately made to a point, which would have startled the young offender. If the mind, for a moment, be alarmed by its situation, sin has a delusive opiate ; it represents danger as distant, and future time more than enough to set all right.—But if the time be too surely short, and the soul be just launching into eternity, sin still has its quieting draught, and the sinking soul is braced to the last with a false representation of the divine benevolence. As future punishment is the strongest restraint upon sin, next to the animating hope of future glory, sin would persuade us that there is some escape from it, otherwise than by holiness.—Its language to the tempted is, "Ye shall not surely die."—And if, like our first parents,

* Chesterfield.

they give heed to it, they must be awfully undeceived in the future world.

Sometimes, however, the prisoner is thought so secure in the shackles of sin, that the mask is dropped, and sin itself declares, there is no hope, and delivers over its captive to immediate despair.

Wherefore, *exhort one another daily, lest any of you be hardened thro' the deceitfulness of sin.*

OBED.

For the Connecticut Evangelical Magazine.

A Paraphrase and Note on 2 Sam. xxiii. 3, 4, 5.

THE God of Israel said, the rock of Israel spake to me, He that ruleth over men, must be just, ruling in the fear of God. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the clear shining after rain. Although my house be not so with God, yet he hath made with me an everlasting covenant, ordered in all things and sure: For, this is all my salvation and all my desire, although he make it not to grow."

The God of Israel, who like a rock, is their strength and refuge, spake to David, saying, Whoever is advanced to the high and important office of ruling over men, must be just, ruling in the fear or reverential regard of God. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; i. e. he shall be discerning, wise, merciful and prosperous: Not

as the darkness and inclemency of the times, when affairs of importance cannot be well concerted and effected: Nor as the scorching heat of the sun at noon, distressing and destroying his subjects by tyranny and persecution. And, as the tender grass springing out of the earth, by clear and influential shining after rain; so, under his benevolent, gentle and efficacious administration, shall his subjects flourish, prosper and increase.

And David said, Although my house, i. e. my descendants, who shall, in succession, sit on my throne, will not, all of them, sustain such an excellent, princely character with God; yet, under the afflictive prospect, I have this consideration for my support: He hath made with me an everlasting covenant, so wisely and graciously ordered, that whatever cometh to pass shall subserve its accomplishment. He hath engaged, with an oath, that my house and my kingdom shall be established to all generations; and that, of the fruit of my loins, according to the flesh, he will raise up the Messiah, to sit on my throne, (2 Sam. vii. 16. Psal. lxxxix. 3, 4. Acts ii. 30.) even the great Prince of Peace, the true and everlasting Redeemer, under whose auspicious government, his subjects shall yield cheerful submission, shall be exceedingly numerous and unspeakably happy; and through whose meritorious and efficient grace, I, and all who trust in and obey him, shall receive eternal salvation. God hath made with me this covenant; for, it is so well adapted for the manifestation of his own glory, and

for the security of my present and everlasting salvation, that I expect and desire no other favors, than those which result from it. And altho' he make it not to grow; i. e. though there be times, in which his providential dispensations be so dark, that his covenant does not, by sensible objects, flourish, or appear to my perception; yet, even then, do I confide in his truth and faithfulness; trusting that he will accomplish it in his own appointed way and time.

NOTE.

It is the character of true *faith*, to prevail and live under the pressure of *trial*. The good man's *faith*, oftentimes, appears more conspicuously in *adversity* than in the sunshine of *outward prosperity*. The *stars*, which cannot shine, through the effulgence of *day*, discover their brightness and beauty at *night*. We admire the firmness and constancy of an *hero*, in *battle*, and the skill and exertion of a *pilot*, in a *storm*, at *sea*. Previously to the remarkable trial, through which he called his faithful Abraham to pass, God had established with him his covenant; and said, "Fear not, Abraham, I am thy shield, and thy exceeding great reward. I am God Almighty; walk before me, and be thou perfect." And the divine power and goodness were admirably manifested in the firmness and endurance of his faith. His eye of sense could not perceive how he could sacrifice his Son, in a consistency with the Messiah's advent and kingdom. Nevertheless, he staggered not at the promise thro' unbelief; but was strong in faith, giving glory to God;

being fully persuaded that he was able to fulfil his promise, and would even raise Isaac from the dead, or intervene some other way, to prove himself unchangeably true in his covenant engagement.

Notwithstanding David's piety, and the success and prosperity of his reign; yet, in the course of events of divine dispensations to him, he had many pressing afflictions to endure: His prospects of the fulfilment of the divine promises were, no doubt, often obscured. But, to adduce and particularize the many passages of scripture, which lead us to this conclusion, would far exceed the intended brevity of this note. One passage, however, I may quote, in which it appears, that his mind was touched with melancholy, or distrust, and his spiritual views were much darkened.— "My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness, that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. But thou hast cast off and abhorred; thou hast been wroth with thine anointed; thou hast made void the covenant of thy servant; thou hast profaned his crown, by casting it to the ground." (Psal. lxxxix. 35, 36, 38, 39.) But, though this passage indicates, that his lively exercise of faith was much deadened; yet there are other sentences, in the same Psalm, which express the vigor of his gratitude and hope, in his celebrating the divine faithfulness and pleading with God, for the renewal of his loving kindnesses. And though he uttered there

plaintive expressions of dejection and distrust, yet his confidence, in the goodness and truth of God, was so far recovered, that he could, at the close of the Psalm, say, "Blessed be the Lord forevermore." And so firm was his reliance, that he even added to the expression of praise and adoration, his repeated *Amen*: Or, *verily, so let it be*. If God but looked through the cloud, which, at any time, intervened between his smiling face and the disconsolate soul of David; that condescending look could turn his darkness into day, his mourning into gladness; to the end or purpose, that his glory (i. e. his tongue) might sing praise to God, and not be silent. (Psalm xxx.) And the genuineness of his grateful affections often appears in that, upon his recovery from his despondency he requests others to join with him in his acknowledgements of thankfulness and adoration. "I will bless the Lord at all times—my soul shall make her boast in the Lord—the humble shall hear thereof and be glad. Oh, magnify the Lord with me, and let us exalt his name together: I sought the Lord, and he heard me and delivered me from all my fears."

The most effectual way to prevent a melancholy temper and dejected spirit is to walk closely with God, and thereby keep our consciences pure.—"Our iniquities separate between us and our God, and our sins hide his face from us, that he will not hear." But when we, through his free grace, love and obey him, he favoureth us with his special presence and mercy: He even preventeth us with the blessings of his good-

ness. To this agree the words of the Prophet: "Before they call, I will answer; and while they are yet speaking, I will hear."

But, through the common course of divine Providence, we are liable to so many trying occurrences, that though our hearts may not, at the time of trial, condemn us; yet we may be greatly afflicted. It is, therefore, very important, that we have respect to all the divine commands. This is the best defence against despair. Says David, "Unless thy law had been my delight, I should then have perished in my affliction. I will never forget thy precepts: For, with them hast thou quickened me."

"Great peace have they who love God's law." They are cheerful and confident in his universal government and protecting goodness. And while they rejoice, that the whole creation is at his sovereign disposal, they, through faith, delightfully view the unchangeable Redeemer accomplishing his gracious design of redemption, and causing all things to work together for good to them who love God, and who are the called, according to his purpose.—And though they may be destitute of outward wealth, yet they, in the true meaning of the expression, *possess all things*.—In times of adversity, their song is, "The Lord liveth; blessed be my rock; and let the God of my salvation be exalted." In them is fulfilled the saying of an ancient: "Whether a man be rich or poor, if he have a good heart toward the Lord, he shall, at all times, rejoice with a cheerful countenance."

I conclude, by inserting the following lines of an approved writer.

Support in God's Covenant under troubles.

2 Sam. xxiii. 5.

1.

"My God, the Covenant of thy love
Abides forever sure ;
And, in its matchless grace, I feel
My happiness secure,

2.

What, though my house be not with
thee,
As nature could desire ?
To nobler joys than nature gives,
Thy servants all aspire.

3.

Since thou, the everlasting God,
My Father art become ;
Jesus my guardian and my friend,
And heaven my final home ;

4.

I welcome all thy sov'reign will ;
For all that will is love :
And when I know not what thou dost,
I wait the light above.

5.

Thy Covenant the last accent claims
Of this poor falt'ring tongue ;
And that shall the first notes employ
Of my celestial song."

C. A.

LETTER III.

From Shaphan to his Sister.

Belfast, August 26, 1804.

DEAR SISTER,

UNDERSTANDING that you received my last in good part, I am induced to write you again. You once observed, when speaking of the Connecticut Evangelical Magazine, that you was very much displeased with the narratives given in it of religious revivals. You added, "I expect there will be a revival amongst us before long, the people have become so abominably wicked ; but there is nothing that I more dread, or would so strenuously oppose." You will

recollect that your observation particularly respected the revivals of religion in Connecticut, in which there appeared nothing strange, disorderly, or visionary. But judging from the narratives, every thing was conducted with decency and regularity ; so that the enemies of the work could say nothing against it, but what was equally against the religion of the gospel.

Pray now, sister, inquire what is implied in your observation, and what it is that you so much dread ! Permit me to assist you in this inquiry, and lay open the subject before your mind. Doubtless, you will remember, that the narratives above mentioned assured us, that the effects of these revivals were of such a happy nature, as to furnish indubitable evidence that they were the work of the divine spirit. The vain became serious, the vicious were reformed, the negligent were disposed to social and religious duties, and those who were the subjects of the work, became more orderly and useful members of society, and entertained a humble hope of future happiness and glory. These are the natural fruits of true religion. In things of this kind does the grace of God appear when implanted in the heart. Then what you so much dread, and are determined so strenuously to oppose, is the work of God's spirit in alarming, convincing, reforming, and renewing sinners to the knowledge and obedience of the truth.

From the above statement, in connection with your observation, it seems that there is nothing you so much dread, as to have vicious men become virtuous. For instance ; to have the

drunkard become a sober man, the liar a man of truth, the knave an honest man, the profane swearer a man of decent and sober language, and unkind, slanderous, and quarrelsome neighbors to amicably settle all their disputes, and live in friendship and mutual kindness.

There is nothing you more dread than to have people faithful in the discharge of all relative duties. For example ; to have masters lenient and servants faithful, parents attentive to the spiritual and best good of their children, and children dutiful and kind to their parents :— Nothing you more dread than to see husbands and wives live in peace, and be mutual helps and comforts in their way through life ; or rulers to rule in righteousness and in the fear of the Lord, and people to lead quiet and peaceable lives.

There is nothing you more dread than to have irreligious men become attentive to the duties of religion. To particularize ; you dread to have sinners become prayerful, to read the scriptures, and constantly attend public worship :—You dread to have the sabbath observed by those who have profaned it, and the worship of God to be set up in the houses of your prayerless neighbors.

There is nothing you more dread than to have persons who are destitute of all moral goodness, enriched with the graces of the gospel. To be particular ; you dread to have sinners love God, to have them thankful for his mercies, patient under his frowns, submissive to his will, rejoicing in his government, trusting his faithfulness, and obeying his laws :—You dread to

have sinners repent of their transgressions and believe in Christ :—You dread to have a man love his neighbor as himself, to receive and suffer wrong with meekness, to forgive injuries, and wish well to all men.

You dread to have sinners freed from the condemnation of God's law and the dominion of sin : You dread to have them enjoy the blessedness of a pardoned state and the hopes of heaven : You dread to have them escape the perdition of the ungodly and obtain a crown of unfading glory in the world to come. You say there is nothing you so much dread as these things, when you declare that you dread a revival of religion more than any thing else ; for these things are the happy effects of a genuine revival of religion ; they are either implied in it, or directly flow from it. You not only dread, but are determined most strenuously to oppose these things ; that is, to oppose virtue, the present welfare of mankind, their eternal salvation, and the glory of God. As you are resolved to oppose the cause of virtue and happiness, you must of course lend your assistance to build up the kingdom of sin and misery. Since you are determined to use your influence to prevent men from becoming holy, you rejoice in their sinfulness. Since there is no other way to future happiness and glory but by being renewed unto holiness, you can rejoice in the shame and endless ruin of your fellow-creatures. You are strenuously opposed to the advancement of Christ's kingdom, you are therefore pleased with seeing the kingdom of Satan prosper, and can cheer-

fully lend your assistance for its promotion.

You say, there is *nothing* you so much dread as a revival of religion. Not the most distressing famine through the land—Not the prevalence of the most loathsome and mortal pestilence—Not all the horrors of a wasting and bloody war—Not the most melancholy and shameful death of all your kindred and friends—Not the sorest judgments of God imaginable—No, not even the endless miseries of mankind. According to your own voluntary declaration, you would choose that any one, or all of these evils should happen, in preference to a religious revival, or which is the same thing, in preference to an increase of sobriety, truth, righteousness, mercy, faithfulness, piety, and all the fruits of God's spirit.

Are these your feelings, sister? Is this a just picture of your heart? Is it possible! Abiding by your declaration, you cannot deny it, unless you say, that by a *revival of religion* you do not mean an increase of sobriety, righteousness and godliness. But this you cannot say, since your observation particularly respected those revivals of which we have a narrative in the magazine. The uniform representation there given us of these religious attentions is according to the statement I have made. Neither the accounts we have had attested by eye-witnesses of what passed where these revivals took place, nor the permanent effects they produced upon the minds and practice of people, can possibly lead us to suppose that they consisted in noise, enthusiasm, disorder, fear, wild-fire, or, any thing, more or less,

than an increase of genuine religion. When God builds up his kingdom amongst men, we are to expect that he will make sinners to see their danger and tremble, before they are brought to hope in his mercy. Instead of its being inconsistent with a work of God's spirit, for sinners to inquire with anxious solicitude, "what shall we do to be saved?" it is no more than what we have reason to expect in every place where God is building up Zion. This took place under the ministry of the apostles; men whom Christ sent forth to preach his gospel; and instead of considering serious inquiry and distressing solicitude in the minds of an assembly about their salvation, as an evidence that God was not there; they rejoiced in the thing as an evident display of divine power and grace and a prelude to a happy change. And though many are disposed to believe that all is enthusiasm and the work of an evil spirit; when wicked men are convinced of their sinfulness, alarmed at their danger, and through repentance and faith come to hope in God's favor; yet this is wide from the truth, if we are permitted to judge either from observation or scripture. When people think themselves righteous and safe without ever feeling their vileness, without self-loathing and self-condemnation, without beholding their danger from a sight of God's holiness and justice, we have reason to fear that they are settled upon their lees, that they have never seen their hearts in the eye of the divine law, and that their hope is the hope of the hypocrite.

I intreat you seriously to con-

sider the import of the expression which has been the subject of this epistle, and if it imply the sentiments now stated, it might be supposed, that your own heart would be an object of terror to yourself. Awful reflection ! that the heart is opposed to every thing that is morally good ; to all that is suited to render God's rational creatures permanently happy. And this is the miserable and alarming state of every person who is opposed to a work of divine grace upon the hearts of sinners, in bringing them to repentance and the hope of glory. And I would beseech you, with all who entertain the same feelings toward religion, I say, I would beseech you, by the many solemn and interesting things of the gospel, to cease your opposition to righteousness and piety, lest you be found to fight even against God.

SHAPHAN.

*A Report of the Trustees of the
Hampshire Missionary Society.*

AT the last annual meeting of the Society measures were adopted to obtain a legal incorporation. Those measures have been carried into effect ; and an Act of incorporation obtained confirming without alteration the Constitution of the Society, and giving all the powers needful for its operations.

The last year four missionaries were employed by the Society. They performed their missions, two of them, in the District of Maine ; the other two, in the new settlements of New-York. They were kindly received and cordially welcomed by the friends of Jesus. They

preached in many vacant towns and plantations, and had considerable assemblies on week-days, as well as upon the sabbath.—The scattered inhabitants generally evidenced a desirable engagedness to attend their ministrations. They also visited schools, catechised children, discoursed on religious subjects with people in their families, conversed and prayed with the sick, dispersed the Society's books, and as occasions presented, administered baptism and the Lord's supper. They formed three churches ; one in the state of New-York at Verona, in Oneida county ; two in Maine, one of them at Albany, in the county of York, and one at Rumford, in the county of Cumberland.

Rev. Timothy M. Cooley and Rev. Peter Fish labored in the state of New-York. Their missions were limited mostly to the counties of Oneida, Chenango and Onondago, and continued eighteen weeks. They united their counsels and either acted together, or took different routs, as they judged would render their services most beneficial.—Mr. Cooley travelled thro' the settlements on Black river to lake Ontario, preached at convenient places as he passed, and made appointments, which he fulfilled on his return. He then visited the counties of Chenango and Onondago, in which he spent about one half of the time of his mission. Mr. Fish labored one third of his time in these counties, and two thirds of it in Oneida.

Rev. Joseph Strong and Rev. Joshua Crosby performed their missions in the District of Maine, principally in the coun-

ties of York and Cumberland.— Mr. Crosby labored several weeks in the new settlements of Kennebeck. His mission was for eighteen weeks, two of which he employed Mr. Samuel Sewall to serve the Society in his stead. Mr. Strong's tour was fourteen weeks.

During their missions, Mr. Cooley preached 108 times; baptized 53 persons, of whom three were adults, and five times he administered the Lord's supper. Mr. Fish baptized six persons. The number of sermons he preached is not ascertained. Mr. Strong preached 60 times, administered the Lord's supper four times, baptized 15 persons, visited 8 sick persons and 4 schools. Mr. Crosby preached 84 sermons, baptized 23 children and 2 adults, and administered the Lord's supper to 7 churches. Mr. Sewall preached 17 sermons.

The new settlements, under many different circumstances, invite the attention of missionaries. Some are just commencing, having only here and there a lonely family, remote from neighborhood and society. Others have twenty, forty, sixty or an hundred families; or even a greater number; yet these so unconnected, so divided into different sects, the pious few among them so irresolute and discouraged, and others so indifferent, as to enjoying regular gospel worship, as to be in no hopeful way to obtain it, without assistance to unite and quicken them, to make proper attempts to obtain the important privileges which Christ has appointed for his church.

The new settlements in the District of Maine are not so ra-

pidly formed as those in many parts of the state of New-York; of consequence require a greater number of years to grow to such maturity as to be able to provide for themselves the stated administrations of Christianity. This circumstance increases the danger of their becoming indifferent toward preaching and other divine ordinances, or divided into different denominations, so as never to unite in settling and supporting gospel ministers. But it is pleasing to notice that the first attempts of the Society, in that part of the great missionary field, encourage the hope of successfully counteracting the threatening tendency of their situation. Not only have the people in those settlements manifested an increased attention to the labors of our missionaries, on having a second or third opportunity to enjoy them; but in several instances they have been induced to maintain public worship regularly on the sabbath where it was before neglected. Mr. Strong in concluding his Journal observes, "It is the general opinion of the better part, where I went, that the missionaries have done a great deal of good amongst them. In many places where religion was wholly neglected, and the Sabbath profaned, they now meet together on the Lord's day, when they have no preaching, and read and pray and sing God's praise. The conduct of their brethren in this part of the state in sending missionaries and useful books amongst them, is frequently spoken of with great admiration and applause. They are astonished that the people here should exercise such care and

concern for their spiritual interest: The thought seems to put them upon consideration." And Mr. Crosby notices that in a number of places which he visited there appeared to be an unusual attention to religion.—He says also of the people generally, "They receive and treat missionaries with tenderness and affection. Many appear to have a lively sense of their obligation to God for putting it into the hearts of their western brethren to send missionaries amongst them." A minister, respectable for his piety and zeal in the cause of Christ, who lives on the border of missionary ground, observes in a letter, "With respect to those, whom I have had opportunity to converse with, both in this and the adjacent towns, all who appear to have a tender regard for the interest of Christ and religion in the world, speak with much approbation of your generous and pious designs. Sober people have appeared to me to be more animated, strengthened and encouraged in things of God and religion than what they were before; and their tongues and lips express the gladness and thankfulness of their hearts, for the mercy and goodness of God in sending such men among them to seek the welfare of Christ's kingdom."

The kind reception which our missionaries have received in the new settlements of New-York, is no less encouraging. Mr. Cooley writes, "People have very affectionately expressed their gratitude to the Missionary Society, and to the benevolent people who have contributed to their good. They have generally received me with a degree of kindness and

cordiality which scarcely admits of description. They have taken great pains to get to meeting, and often travel several miles in bad roads to hear the words of life."

Four missionaries are again employed. Rev. Vinson Gould and Rev. Thomas H. Wood went the last week in May and early in June to the District of Maine. Their missions are for twenty weeks, and are directed to the counties of York and Cumberland, with liberty on a special call to go beyond those limits. Mr. Wood to be in a condition to perform all ministerial duties, received ordination from the northern association of ministers in this county, acting in council with Rev. John Emerson and Rev. Jonathan Grout.

In June, Rev. Joel Hayes went into the state of New-York, and in July was followed by Rev. Theodore Hinsdale.—They are to labor principally in the counties of Chenango and Onondago, and are expected to continue in the service of the Society eighteen weeks. The large extent of the missionary fields *white already to harvest*, the fewness of laborers at liberty to go into the new settlements, and the exertions of different Societies to employ them, render it difficult to obtain a sufficient number of suitable characters for the work. Our wish has been to send, on each mission, one minister settled in the county with one not connected with a parish. And we bless God that he has succeeded our exertions to engage gentlemen, who, we are confident, will do worthily in their important ministry.

The glory of Christ in con-

verting and saving sinful men, is an object vast and interesting. It demands the employment of every mean which the wisdom of God has pointed out as conducive to its success. Much is to be hoped from the faithful preaching of the word; but this is not to be relied on alone, to the neglect of other ordinances of instruction. The natural heart, unfriendly to gospel truth, and eager to follow the world, too often exposes the momentary impression made by hearing a sermon to be lost. Much seed falls by the way side, where the fowls of the air devour it up.—To guard as far as possible against this evil, and give every aid in our power to the preaching of our missionaries, they are instructed not only to encourage and urge the faithful use of family instruction and religion, with attendance on public worship on the Lord's day; but by a liberal distribution of pious books, among the people who are but little furnished with them, to invite their attention to religious reading, that they may revive and reprint on their memories and hearts, the solemn and interesting truths, which they but rarely hear from the lips of those that preach the word of life.

The books selected for this purpose, in former years, have been noticed in preceding reports. Those added the present year are specified in a document accompanying this report.

The state of the treasury is exhibited in the certificate of your committee appointed the last year to audit the treasurer's accounts; which shows that \$1406 67½ belong to the Society. To this sum are to be ad-

ded the annuities subscribed for seven years, of which four annual payments are yet to be made in the month of January of \$436 42.

A document accompanying this Report contains a statement of the expenditures of the Society since the last annual meeting, and of the monies which have been received.

It having been judged expedient to be concerned in a new impression of Doddridge's Rise and Progress of Religion in the Soul, 330 copies were taken for the use of the Society, the greater part of which are on hand for future distribution. Sixty have been sent into the new settlements, and thirty are due to Rev. Dr. Morse, to repay a loan, received of him the last year.

The sum expended the last year is \$924 90½, the sum received \$1403 24, making an increase of the Society's funds of \$478 33½ which encourages the prospect of enlarging its future operations.

Of the sum received, the annuities and public contributions with donations of individuals, including those made in the new settlements to our missionaries and the sale of books, produced \$1141 2, the remaining part of \$262 22 was contributed by the Charitable Female Association in the county. It is about a year since this Association began to be formed. Its payments are to be made semiannually, and the monies which it contributes are appropriated to the purchase of Bibles and other pious writings to be dispersed in the new settlements. Payments have been made, from twelve towns and parishes amounting to the abovenamed

sum of \$ 262 22, which gives a flattering prospect of the aid which the Charitable Female Association will give to the operations of the Hampshire Missionary Society.

Bibles have not been purchased the last year; those that remained of a former purchase being sufficient for distribution the present season. The other books purchased are stated in a document accompanying the report. For these \$ 218 81 have been paid out of the monies contributed by the Charitable Female Association, and \$ 5 by a donation of Deac. Ware. \$ 43 41 given by the Female Association are now in the treasury.

The propagation of the gospel of our beloved Jesus is an object universally interesting.—Every individual person should have opportunity to evidence friendship to it, by contributing to its success. To subscribe their names as friends of missionary exertions suits the circumstances and feelings of some. Others are better pleased with giving in a public contribution, where the sum advanced by an individual is not known. Both these modes of collecting for the service of the Lord have been tried with success, and much is further hoped from them. There are also benevolent and pious women who rejoice in the opportunity of associating as members of a charitable institution, to express their friendship to the cause of Jesus and the souls of men. And it is pleasing to think, that while their generous and holy affections are thus excited, the Society has an increased interest in their prayers for its success, in offering the blessings of the

gospel to our needy fellow sinners, many of whose souls are in danger of eternally perishing for want of saving knowledge. When our blessed Lord became poor for our sake, and had not where to lay his head, godly women ministered to him of their substance. His example and instructions while he went about doing good, and was preparing to lay down his life to redeem sinners from death, taught them lessons of kindness and compassion to the needy and destitute. How benevolent is his religion! With what power his precepts, institutions and divine pattern of love, move kindred souls to obey and imitate him in acts of beneficence. If we look back to the institutions of the Old Testament we see not only men but women and even children encouraged to make vows and to bring their free will offerings to the Lord. The New Testament tho' less expensive in its religious rites is not less benevolent in its doctrines and requirements. On the contrary as a new and glorious manifestation of the love of God is exhibited in the death of his Son, so the duty of brotherly love is taught as a new commandment. So important is charity that God's people have always the poor with them that opportunity may not be wanting to evidence in practice that the law of love is in their hearts.—There is no bestowment of goods more like the love of Christ, than that which procures gospel blessings for his spiritual poor, and aids them in obtaining salvation. He, who gave his life to redeem lost men, is pleased with the fruits of love which promote the cause for which

he died. And God, who gave his Son to be the ransom for sinners, kindly accepts the offerings which are made to induce them to believe to eternal life.

Infinitely important to creatures is the approving notice of the Lord of Providence. He gives to men little or much as he pleases, in absolute sovereignty ordering their whole state of being. Instead of indulging anxious care to provide earthly things, Christ directs to seek first the kingdom and righteousness of God, and all these shall be added. He makes men stewards of his goods that they may apply them to the advancement of his cause. The employment is honorable; it is gratifying to a benevolent and pious heart.—It conduces to the securing of our own salvation, while it offers to others the means of obtaining eternal life. And has not God, by the out pourings of his spirit, manifested his approbation of the aids given and exertions made by missionary institutions, to propagate the gospel? In a number of places both in the United States and in other parts of the world, the spirit of God has not only accompanied and followed the labors of missionaries, but has visited people with special tokens of grace, who have liberally contributed to the furtherance of this glorious work. The blessing of God insures both temporal and spiritual good, and true wisdom dictates and the everlasting gospel directs to seek fruitful seasons, health and success in the things of the present and future life, by walking humbly with God, in obedience to his laws and in that love to

him and to man, which, in subordination to his glory, employs all its exertions to promote human happiness and save immortal souls. God spake of providing for his religion when he said by his Prophet, "Prove me now herewith saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that *there shall not be room enough to receive it.*"

To send the gospel to the heathen is exceedingly to be desired. And as soon as the funds of the Society will admit, and the means can be obtained to encourage the hope of success, the attempt will be made. Already have fifty dollars been advanced, to be expended with larger sums contributed by other Societies in educating two Indian youths in the hopeful prospect of their being usefully employed at a future day in teaching Christianity to their heathen brethren.

Having given a view of the operations, and state of the Society we feel it to be our duty to call on the friends of God and men, to continue and increase their liberality, to enable further exertions to be made to carry the gospel to our perishing fellow sinners. We strongly urge it upon the ministers of Jesus as they love immortal souls, and on all whose influence with their neighbors gives them special opportunity to do good, to be diligent and unwearied in their endeavors, to obtain subscriptions and donations to the Society's funds. And in particular we recommend, that on the day of the annual thanksgiving, or on a Lord's day as shall be thought most expedient, there

be a public contribution in the several churches and congregations belonging to the Society.

In offering this recommendation to the pious and benevolent, and earnestly pressing the duty of charity to the souls of sinners ready to perish in want of the means of grace, we have a confident assurance that our address meets their wishes.

You know, beloved in the Lord, that the care of the soul is the one thing needful. You have had evidence in your own experience of the danger of its being lost, and have learnt both to pity your fellow men that are impenitent in sin, and to admire the sovereign love and grace of God. Is it possible to be a Christian, and not have so much of the love of Christ as to wish for opportunities to do him service? Behold him laying down his life to redeem sinners! See the blood flow from his pierced side to make atonement for iniquity! His love to men induced him to resign his breath. His ordinances express the same love. And you feel and are ready to express the same, if you are his disciples. To what exertions will it not excite you in his cause! How little will you consider the gift of earthly substance, in comparison with what he gave? And how little to evidence the love which you have in your hearts, to your dear Lord, and to the souls for which he died?

There was a time when your ancestors were indebted to the charity of others that were friends of Jesus for those offers of the gospel, which God blessed and rendered effectual to convert them to Christianity.— And it is of the grace of Christ,

through the kindness of some of his disciples, that you were educated under the dispensation of the gospel. As saved by grace, to what exertions should you be excited by seeing the necessities of others, and these your brethren, exposed to perish, for want of the means of salvation which you enjoy, and may be instrumental of procuring for them? Blessed is your opportunity to show your love to God and to your dear fellow men, your gratitude to Christ for redeeming you by his death, and your respect for his ordinances and word, which offer and teach salvation. Christ died to unite all nations in one family. He is the head of which all believers are the body. In love to the one family of human beings, be liberal, be kind to them; they are your brethren. Deeds of charity proceeding from a good heart are the seed of eternal life. And the present is your time to sow.— Joyful as well as solemn is the truth, “He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully.— Every man,” therefore, “according as he purposeth in his heart *so let him give*; not grudgingly, or of necessity; for God loveth the cheerful giver.”

It is requested that this Report be read in the several congregations in the county.

SAMUEL HOPKINS,

Vice-President.

A Memoir of Deacon GOODYEAR.

DEACON STEPHEN GOOD-
YEAR was born in New-

Haven * of reputable parents. His descent was from the Honorable Stephen Goodyear, the first deputy governor of the colony of New-Haven. As he enjoyed no peculiar advantages, in his youth for mental improvement, he was not distinguished from his coevals. But at about twenty-two years of age it pleased God of his sovereign mercy, effectually to call him into his kingdom. At this time his attention was uncommonly arrested, and his mind penetrated with a pungent sense of his exceeding sinfulness; of his self-ruined, utterly lost and helpless condition. He saw and felt himself to be a great sinner, under the curse of the law and justly exposed to the all-consuming displeasure of a holy God. For a considerable time he continued deeply impressed with a sense of guilt, and with alarming apprehensions of eternal damnation. But at length, as he hoped, in view of the glory of God, and the mediatorial glories of Jesus Christ, he was brought to renounce all self-righteousness and self-dependence, to resign himself into the hands of a sovereign God, and to seek pardon and life wholly on the footing of mercy, as it reigns thro' the righteousness and boundless fulness which there is in Christ. Him he apprehended as divinely lovely, as willing and able to save unto the uttermost them who come unto God by him. In him he hoped he believed, in him he rejoiced as his strength, as his righteousness, as his ALL in ALL. From this time he experienced a

great change in his temper, in his feelings, in his views, in his aims and resolutions: they were all new. They had respect to God his glory and kingdom. His sorrows and joys were new. He mourned for sin, and rejoiced in the Lord.

He appeared not to be his own but the Lord's. Far from being ashamed of Christ and his gospel, even in his youth, he came out from the world, and made a public profession of supreme love to his Saviour, and of attachment to his interests and friends. As he professed religion, he made it the great concern and business of his life. As the knowledge of God was sweet to his soul, he searched the scriptures abundantly, and read other books of piety and devotion as well as on points of doctrine, and being a constant and attentive hearer of the word, he made happy proficiency in divine knowledge. He was discreet, temperate, sober, diligent, faithful, zealous, inoffensive, and sound in the faith. He was righteous, charitable, meek and steadfast abounding in the work of the Lord; so that he became distinguished among his brethren, as a pillar in the house of God. Their eyes and hearts were fixed upon him; and they appointed him to the office of a deacon, in which he served, to great acceptance, for more than thirty years. During this long period he was an example to his brethren, with singular dignity, propriety and patience sustaining the burdens, and performing the duties of his office. As the church and congregation for a great part of the time were destitute of a pastor, he was in a sense both pastor and deacon.

* In that part of the town which now forms the parish of Mount-Carmel.

He was able and fervent in prayer, and in an edifying and judicious manner led the public worship, when the people had no preacher. He visited and prayed with the sick and dying. At funerals he prayed and conversed with propriety, to edification, and general acceptance. He was one who comforted the mourner, made the hearts of the widow, the fatherless, his mourning brethren and friends glad with words of instruction, peace and consolation. He instructed and counselled those under serious impressions, and, with his worthy fellow deacon, examined those who were admitted to the communion. By his prudent, peaceful and happy management, the church, in the midst of many changes, and great dangers was kept together, and enjoyed a good degree of order, peace and purity. He loved the ministers of Christ, assisted and supported them with all his power and influence; was public spirited, and always liberal to the house of God.

He was so popular among his brethren, and they reposed such entire confidence in him, that he was chosen almost universally, to represent the church in every ecclesiastical council in the district while he was in office. In councils he was particularly useful, as he was judicious, candid and pacific. Thus a very considerable portion of his time was freely employed in serving the interests of the Redeemer's kingdom, of his fellow christians and mankind. * Yet he managed his affairs with

such discretion, and so happily redeemed time, that it never seemed to injure him in his temporal affairs. † He was diligent in business, fervent in spirit, serving the Lord.

He was called, as all God's people are, to endure chastisement, and tried as gold seven times in the furnace of affliction. In the year 1776 he was called to bury the wife of his youth, truly the desire of his eyes; his eldest son, at the age of twenty-two years; and two daughters, one aged twenty, and the other thirteen years, in the term of about two months. The children were amiable and dutiful, bound to his heart by every endearment. The aspects of Providence at the same time, with respect to the country, whose interests lay near his heart, were most gloomy and alarming. But amidst these reiterated and sore bereavments, and threatening aspects, he was submissive, calm and serene, and was borne up by such christian fortitude as was almost astonishing to those who knew not the power of religion and the sweetness of divine consolations. He appeared in patience and peace to possess his soul. Like the pious Habakkuk he rejoiced in the Lord, and joyed in the rock of his salvation. The trial of his faith appeared more precious than that of gold which perisheth. Like the sun he kept his course, and was steadfast, immoveable.

Under injuries he was meek patient and forgiving, overcoming evil with good. In his gen-

* He was captain of the militia in the time of the revolutionary war, and spent much time and property in the defence of his country.

† A generous pity fills his mind:
Yet what his charity impairs
He saves by prudence in affairs,
And thus he's just to all mankind.

eral deportment he was vigilant and inoffensive, careful to lay no stumbling blocks in the way of others. Like the excellent Demetrius, he had good report of all men and of the truth itself.

In private life he was no less amiable than in public. He was particularly attentive to the religion and government of his family, reading the scriptures and praying daily with them, at the usual seasons, and laboriously instructing them in the doctrines and duties of religion. He spared no pains to train up his children in the nurture and admonition of the Lord. In all his relations he was discreet, kind, affectionate and faithful.

But notwithstanding the excellencies which others saw in him, and his usefulness in the house of God, he was deeply sensible of a body of sin and death cleaving unto him. He bewailed the remains of sin and imperfection which he discovered in himself; and in view of his sinfulness, barrenness and unprofitableness seemed to loathe himself and to be clothed with humility. He spake of himself as a great sinner, and represented that his only hope was in the greatness of the divine mercy, through the perfect atonement and boundless fulness of Christ. Thus he lived as one who had come in the unity of the faith, and of the knowledge of the son of God unto a perfect man.

If we follow him to the bed of death, he will appear with the same christian and lovely features; his mind was composed, calm, peaceful and serene as the summer's evening. He was strong in the faith, still trusting in the Lord. The sickness which terminated his life was long and distressful. At its ve-

ry commencement he apprehended it would be his last. And he expressed an entire acquiescence in the divine will. As he had lived for usefulness, and as he considered that now very much at an end, he seemed to choose death rather than life, if it should comport with the divine purpose. He appeared to delight in the prospect of being absent from the body and present with the Lord. His views of the gospel plan of salvation, and of things unseen and eternal, which he had on his death bed, were reported to be more clear and transporting than any which he had before experienced. His hopes therefore brightened up to a more happy and full assurance.

Those who were his attendants in his sickness report, "That he seemed to live in full view of the glory and blessedness of the invisible world, and to grasp for them with every breath." That this was his language, "I long to be gone, O how I long to have this mortal body dissolved, and to be with Christ which is far better? I long to be with Christ to see him as he is, and to behold his glory." Though his desires to be with Christ were thus ardent, yet they were mixed with patience and submission.—In his last agonies he closed his eyes, and folded his hands upon his placid breast, and expired without a groan. Mark the perfect man and behold the upright for the end of that man is peace. Blessed are the dead who die in the Lord.

In review of these memoirs it is natural to reflect

1. That the christian religion is a divine, a glorious reality. It is not a dormant, but power-

ful principle of piety, righteousness and universal goodness. As our Saviour hath said, it is a well of water springing up into everlasting life. Like streams of living water, it is refreshing and beneficial to its subjects, and highly useful and advantageous to others. How was this exemplified in the death of Deacon Goodyear? How do the excellencies and happy effects of christianity demonstrate its divine original? What but a religion from God, could thus attract the heart to him, and cause men thus to imitate him as dear children? What but this could enable them thus calmly to endure affliction, to go about doing good, and thus gloriously to triumph over death? What can the age of reason? What hath, or can infidelity produce in comparison with these? How wide is the difference between the Christian and the infidel? The one warmed with divine love, and animated with a lively hope, purifies himself even as God is pure. He is pious, and does all manner of good to men. Having fed on Christ, and tasted that the Lord is gracious, he invites others to come and feast with him on the heavenly manna. His tongue is a tree of life, giving glory to God, and administering instruction, grace and consolation to all who hear him. Having been the servant of God, and the benefactor of men he dies full of peace, hope and immortality.

The other lives in unbelief, fraught with rancor against the Saviour, his truth and people, lives without God, without hope, without all divine peace and comfort. Instead of doing good, he employs his talents and op-

portunities to destroy the noblest hope, peace and comfort of others, and to reduce them to the same hopeless and miserable condition with himself. His throat is an open sepulchre, he sets his mouth against the heavens, blaspheming the Son of God, and pouring out hatred and reproach against his people, and his tongue walketh through the earth. While he lives he destroys much good, and when he dies, it is either in horror and despair, in dreadful expectations of the judgment to come, or in doubt whether he shall die like a beast, or transmigrate into one; or whether he shall be punished with everlasting destruction from the presence of the Lord and the glory of his power. The latter is the destiny to which the faithful sayings of God have appointed him.

2. That the advantages of early piety are exceedingly great. It was Deacon Goodyear's acquaintance with God and love to the truth, in his youth, which laid the foundation for his distinguishing piety and usefulness in life; for his comfortable assurance and triumph in death. Those who have been most distinguished for piety, and have done the greatest public services in the church and the world, as Samuel, David, Daniel and the three children, Timothy and Apollos, feared God from their youth. Early piety secures salvation to the subjects of it, should they die in youth. If they live to old age it lays a foundation for long and happy improvement in the divine life, for great experience and comfort in walking with God, for great usefulness in the church and in the world, for comfort in

old age, assurance and triumph in death, and for distinguishing blessedness and glory in heaven. What engaging motives are these to persuade all young people to remember now their Creator in the days of their youth?

3. How important is it that we all become followers of those who through faith and patience inherit the promises? How honorable and blissful must it be to live as they have lived, to die as they have died, and with them to inherit the promises? May this be our happy lot.—Amen.

Memoir of Mrs. SALLY MORTON, of Williamsburgh, Massachusetts, who left this world May 19, 1804, in the triumphs of a gospel faith, cheerfully leaving her consort and young family with Jesus.

Mrs. MORTON was the daughter of Col. May of Goshen, Massachusetts. It is a number of years since her parents deceased, hopefully in the Lord. Col. May was a chief pillar in the town, and a very worthy deacon in the church.—Mrs. Morton, his daughter, was, as we hope, converted to God in her youth; ever after which she was an example of Christian meekness and piety, that did honor to her profession.

In the beginning of her sickness, she could hardly think of leaving the world with that dis-case, having a great desire to live and bring up her children; but she soon became in a good measure submissive to the will of the Lord, and said, "I can leave all with God, he can take care of my family without me."

Though she was willing to leave all with the Lord, and chose to have him do with her as would be most for his glory; yet, if consistent with the divine will, she longed and prayed that she might be made more submissive, and that God would lift upon her the full light of his countenance before she died; which it pleased him, who heareth the cries of his children, to grant, in a wonderful measure. For on the evening of the Lord's day, May 6, she broke out in the following words, which were taken from her mouth: "Oh, the happiness of the saints in glory—when shall I leave this body of sin and corruption and go to enjoy God in his heavenly kingdom? My friends, praise God.—I must soon go and leave you, but Christ can comfort you. My dear husband and children, may God provide for you, trust in him and you have nothing to fear. Praise God for his wonderful works to the children of men. Oh, join with me and sing redeeming love. Christ has redeemed his friends from the curse of the law. Oh, praise him! Let Saints and Angels, and all the heavenly choir, join with me and sing redeeming love. Christ stands with open arms ready to receive me to himself, and the holy Angels stand prepared to welcome me to the joys of the heavenly paradise. Come, my friends, ascribe holiness to the Lord, for he is worthy, worthy, worthy, worthy is the Lamb that was slain, to receive honor and glory. Let us all join in the heavenly song.

"Glory to God on high,
And heavenly peace on earth;
Good will to men, to Angels joy
At the Redeemer's birth."

Christ has taken away the sting of death, which is sin, and sin is our misery."

She conversed with great feeling and judgment, on various religious subjects. Speaking of unbelievers, she said, "Poor deluded souls, can you think of entering the pure walls of the heavenly Jerusalem with all your sins upon your heads, and without an interest in the Saviour! Oh, no you cannot! unless you accept of Christ, you must perish forever.

"If sinners will not accept of the Saviour, it will be just in God to condemn them to eternal punishment. They must be born again, and believe in Christ before they can enter the kingdom of God." She slept but little that night, her mind was so much taken up with divine things. She would often say, "Oh, how wonderful it is, that God should appear for me, the most unworthy of all creatures, and give me those views of divine things, which I desired.—My body was almost ready to fail, and could hardly sustain the discoveries he made to my soul. I have learnt to sing the song of Moses and of the Lamb. Oh, praise the Lord, and let every thing that hath breath praise the name of the Lord. I long to leave this body of sin and corruption and to be present with the Lord. Oh, death where is thy sting! Oh, grave where is thy victory! God has been very merciful to me in my sickness, he has given me kind friends, for which I desire to be thankful. Oh, how wonderful is redeeming love. God is my God, in him do I trust. Oh, put your trust in him, and you shall be as mount Zion, which

cannot be moved. Improve every moment of your time to the glory of God, and remember that it is short and precious. May we soon meet in another world, and there spend an eternity of praise! I shall soon leave this tabernacle of flesh, and go to my Father's house. Christ has redeemed me. Oh, how wonderful is redeeming love! May I patiently wait God's time—his time is the best time. I long to have the world know the happiness there is in religion, and the high pleasure it affords—it almost overpowers my mind when I contemplate these wonderful things." She manifested a great desire that God would pour out his spirit upon the town, especially on the youth.—"I am distressed," said she, "for the youth of this place, they seem to be walking in the ways of sin, and in the broad road which leads to destruction; they are spending their best days in vanity and wickedness. Oh, that God would have mercy upon them, and turn them from their sinful courses. I wish that they might enjoy religion, for it is the only solid happiness that can be obtained."

While an unsanctified, rebellious sinner, would have murmured and repined at the dispensations of divine Providence, she was meek and submissive, under all the dealings of God, and in the midst of her afflictions rejoiced that he reigned. "Oh, be thankful," said she, "with me, and bless his great and holy name. How sweet it is to live religiously! Christ's yoke is easy and his burden light. Glory to God—I am altogether unworthy and dependent on him. May he have all the praise! I

believe the Lord has heard the prayers of the saints for me—he is a God who hears prayer.”

After this remarkable night she lived 13 days, in which she was favored with the light of God’s countenance, and conversed freely with all who came in to see her; she said, language failed when she attempted to speak of the wonderful things which God had done for her soul.”

When the following lines were repeated to her :

Jesus can make a dying bed,
Feel soft as downy pillows are.

She replied yes, this is the softest bed on which I ever lay. Oh, that you would all join with me in praise to God, for his goodness is unbounded. I cannot express the gratitude which I owe, but I hope I shall soon be where I shall praise God as I ought. I want strength to praise God—he is good in every thing : I want to praise him in more noble strains. Cast all your care upon God, and he will sustain you—Live to the glory of God and you shall be happy.”

In this frame of mind her eyes were closed in death, May 19, 1804. Thus calm, thus happy, are the last hours of those who trust in God, and build their hopes of happiness on the righteousness of Jesus Christ. As Jesus said, in John xii. 36. concerning the voice from heaven, “this voice came not because of me but for your sakes”; so the above triumphant death and the like instances, are not merely for the sake of those who thus die, but for the instruction and benefit of all who hear of or behold them.

In these things we have a

living, sensible proof of the exaltation of Jesus ; for he being exalted at God’s right hand and ever living and reigning there, doth send down the comforter, the effect of which, even the world (as Peter told his audience) both see and hear. We know of the heaven of believers after death by divine testimony ; but when God lets the heaven of saints thus take place before they leave these mortal shores, it is sensible as any of the objects of sight or hearing.

Hence it is supposed, that God in his sovereign goodness, grants to some of his favored people such triumphs in death, for the support and refreshing of surviving saints, and for the conviction of scoffers. It is a day of much infidelity, and of peculiar trials to the faith of the godly. And when Christ lets some of his followers die thus on the mount, participating in such a wonderful manner of the joys above, it is most encouraging to mourning believers, to behold their fellow saints leaving the world after this sort. They are greatly quickened, and naturally feel, if this is the end of a few years spent in Christ’s service, if Jesus will enable us thus to die, we will bid defiance to earth and hell, and follow him to the end. And the mouths of gainsayers are shut—the infidel is confounded, and even Balaam is forced to say, let me die the death of the righteous.

Those who have seen Christians leave the world in such triumphs, testify that the joy and glory of the scene, cannot be described. Much less is it in the power of the favored soul who thus dies, to utter the glory and

joy which it feels.—And if only this glory is eternal, how great are the rewards of Jesus? But when we consider that unspeakable as the present glory and peace are, they will be amazingly heightened, as soon as the spirit leaves this fettering body, and that they will be endless: Who can help exclaiming happy art thou, O Christian! Who is like to the followers of the Lamb? Surely such a blessed hope should make the saints patient under all trials, and faithful to the end in the service of their Saviour. For though all may not have these triumphs on their dying bed, yet all this glory and joy, even to perfection, must, (according to the word) fill their souls as soon as they reach the shores of eternity.

A NARRATIVE of the proceedings of the Missionary Society in the Counties of Berkshire and Columbia, since the annual meeting of the Society in September, 1803; together with an account of the monies received and paid out by the Trustees, from September 1801, to September 1804.

THE annual meeting of this Society, agreeably to appointment, was holden at West-Stockbridge, on the 18th of September, 1804. A Sermon, adapted to the occasion, was delivered before the Society, by the Reverend Aaron Bascom of Chester, from Judges v. 23. *Curse ye Meroz, (said the Angel of the Lord) curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty.* After which a

number of respectable persons, friends to the missionary cause, came forward and manifested a desire to join the Society, and were received as members.

Owing to the great difficulty of obtaining suitable persons to send out as missionaries, the Trustees of this Society have not afforded to the new settlements so much missionary preaching, the year past, as they expected to have done, nor so much as their means would have enabled them. But, they have not been wholly inactive, nor, it is hoped, altogether unsuccessful in their exertions.

The Rev. Benjamin Wooster has performed two missionary tours, under the appointment of the Trustees of this Society, of sixteen weeks each, since the last annual meeting. On both of these missions the field of his labors was nearly the same, viz. in the North-Western Counties of Vermont, and in that part of the State of New-York which borders on Lake Champlain. From the journal of the first of these missions it appears, that Mr. Wooster, in performing it, preached 102 sermons, baptized 22 adults and infants, attended 18 conferences and church meetings, gathered and organized one church, administered the Lord's supper once, introduced the catechism into two schools, attended one concert in prayer and two general meetings to seek the out-pourings of the Spirit, visited much from house to house, and collected for the use of the Society, by way of contribution and private donation, \$ 19 86.

The journal of Mr. Wooster's last mission has not been received. In June last Messrs.

Samuel P. Robbins and Asaph Morgan were appointed by the Trustees of this Society to perform each a mission of sixteen weeks in the Counties of Luzerne and Wayne, in Pennsylvania; and on the 9th of July they set out on their missions. Mr. Morgan has lately returned from his mission, having been absent only fourteen weeks.—At the close of his journal of this mission he observes, “In the course of my mission I rode 914 miles, preached 85 sermons, visited from house to house to the amount of between two and three hundred families, visited 3 schools, attended many conferences, and received in contribution for the Society \$8 35.—In those parts through which I travelled, stupidity and inattention to the things of religion generally prevail. There are some happy exceptions—some who appear to feel the power, and enjoy the comforts of religion; and who express great thankfulness to the Missionary Society.”

In consequence of a letter received from Mr. Robbins, informing, that he designed, after the expiration of his mission in the Counties of Luzerne and Wayne, to journey from thence to the Ohio, to visit his relations, the Trustees voted to request him to continue in their service, as a missionary, six months longer. Agreeably to this vote, an appointment has been forwarded to him, with instructions that he should do the du-

ties of a missionary, while performing this journey, and after his arrival at the Ohio, the whole or part of the six months, as to him might appear expedient.

The Rev. Messrs. John Morse and Samuel Fuller are also appointed to go on missions, the present fall. The appointment of the former is for eight weeks, and the field of his labor is in County of Columbia, State of New-York, particularly in the destitute towns and settlements on Livingston's Manor. Mr. Morse has entered on this mission. Mr. Fuller is appointed for twelve weeks; and to go to the western Counties of the State of New-York.

The officers of this Society, for the present year, are the following, viz.—Rev. Ephraim Judson, President; the honorable Timothy Edwards, Esquire, Vice-President; the hon. William Walker, Esq. Treasurer; Rev. Alvan Hyde, Secretary, and Rev. Oliver Ayer, Clerk.

TRUSTEES.

Rev. Dr. Stephen West, hon. Timothy Edwards, Esq. Rev. Jacob Catlin, Deacon Robert Johnson, Rev. Aaron Bascom, Rev. Daniel Collins, Rev. John Morse, hon. Barnabas Bidwell, Esq. Rev. Alvan Hyde, Deacon John Hall, and Rev. Samuel Shepard.

The next annual meeting of the Society is appointed to be at the Court-house in Lenox, the third Tuesday in September, 1805, at 11 o'clock, A. M.

A Statement of the Funds of the Congregational Missionary Society, originated in the Counties of Berkshire and Columbia, and the expenditures of the same, from September, 1801, to September, 1804.

ACCOUNT OF MONIES RECEIVED BY THE TREASURER.

Balance in the Treasury, September, 1801, \$ 205 78
VOL. V. No. 6. E. C.

October 1801.	Received entrance money from sundry members,	\$ 12 20
	Annual dues from sundry members,	13 00
	Donation from Miss Clarissa Storrs,	1 00
	From Mr. Abiel Jones, collected on a mission,	15 59
	From Rev. Aaron Bascom, collected on a mission,	45 62
Feb'ry 1802.	A contribution from Pittsfield,	27 25
	One annual due,	1 00
April,	A contribution from Lee,	39 20
May,	A contribution from North Parish in New-Marlborough,	16 70
	A donation from Rev. Gideon Hawley,	1 10
September,	A contribution from South Parish in New-Marlborough,	8 69
	21. A contribution from Sheffield,	22 71
	A contribution from Lenox,	26 12
	A donation from Deacon Barrett,	1 00
	A contribution from Great Barrington,	2 10
	A contribution from Richmond,	19 21
	From Rev. Samuel Leonard, collected on a mission,	4 42
	A contribution obtained by Rev. D. Porter and Rev. D. Harrower,	29 00
	A private donation,	5 00
	A contribution from Chester,	20 00
	A contribution from Middlefield,	16 35
	A donation from Deacon Wm. Williams,	1 00
	A donation from Mr. Nathaniel Spalding,	1 10
	Annual dues from sundry members,	44 00
	From Rev. Samuel Leonard, collected on a mission,	5 50
December 7.	A contribution from Cornwall, (Vt.)	32 42
	From Rev. Benjamin Wooster, collected on a mission,	25 17
Jan. 13, 1803.	Annual dues from two members,	2 00
14,	A contribution from Washington,	7 78
	A donation from Mrs. Austin, (Becket)	1 00
	A donation from C. Butler,	31
March 1.	A contribution from Pittsfield,	18 04
April 12.	Annual due from one member,	1 00
19.	A contribution from Stockbridge,	83 32
	From Rev. Joseph Avery, collected on a mission,	12 94
May 9.	A contribution from Williamstown,	35 00
June 4.	From Rev. Benjamin Wooster, collected on a mission,	24 82
July 12.	From Rev. B. Hotchkins,	13 30
14.	A contribution from Students of Williams College,	20 00

1804.]

Funds of the Berkshire Missionary Society.

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Aug. 26, 1803.	From Rev. Jabez Chadwick, collected on a mission,	\$ 42 38
Sept. 15.	From a friend of missions,	6 00
20.	From Rev. Samuel Fuller, cash advanced for a mission he did not perform,	10 00
	Annual dues from sundry members,	33 10
	Entrance money from sundry members,	5 00
	From a friend of missions,	1 00
	A donation from Rev. Stephen Tracy,	3 00
	From Rev. David Perry, collected on a mission,	70 26
	A contribution from Chester,	17 57
Dec. 28.	A donation from Rev. Gideon Hawley,	1 00
Jan. 4, 1804.	A contribution from Pittsfield,	25 00
10.	From the Executrix of the late Rev. John Steeven, the remainder of his legacy,	33 00
Feb. 21.	A contribution from Sheffield,	18 43
28.	From Rev. Benjamin Wooster, collected on a mission,	19 86
April 17.	A contribution from Lee,	19 35
	From a friend of missions, the avails of a fortunate ticket,	7 00
	Col. Elijah Williams 400 of Doddridge's Address to the Master of a Family.	
	Annual dues from sundry members, since the 20th of September last,	10 00
July 2.	From a friend of missions in Williams-town,	10 00
Sept. 10.	From a friend of missions,	12 00
Total,		\$ 1205 79

Monies paid by order of the Trustees, since September, 1801.

October 1801.	Paid Rev. Aaron Bascom for 12 weeks mission to the western new settlements, his pulpit being supplied by neighboring ministers,	\$ 40 00
	Paid Mr. Abiel Jones the balance for 8 weeks mission to the western new settlements,	24 00
December.	Paid for printing Addresses,	9 00
Sept. 22, 1802.	Paid Rev. Samuel Leonard for 8 weeks mission to Vermont,	48 00
	Paid Rev. Samuel Leonard for 8 weeks mission to the state of New-York,	48 00
	Paid Rev. D. Porter for 12 weeks mission to the states of New-York and Pennsylvania,	72 00

	Paid Rev. David Harrower for 9 weeks mission to the states of New-York and Pennsylvania,	54 00
	Paid Rev. David Perry for 12 weeks mission to the western parts of the state of New-York, his pulpit being supplid by neighboring ministers,	40 00
December.	Paid Rev. Benjamin Wooster for 12 weeks mission to the west and east of Lake Champlain,	72 00
April, 1803.	Paid Rev. Joseph Avery for 12 weeks mission to the western counties of the state of New-York, his pulpit being supplied by neighboring ministers, 10 weeks of the time,	45 34
	Paid Rev. J. Avery his expense in forwarding Mr. Harrower's mission,	1 00
June.	Paid Rev. Benj. Wooster for 12 weeks mission to the northern parts of the states of New-York and Vermont,	72 00
August.	Paid Rev Jabez Chadwick for 16 weeks mission to the county of Luzerne and its vicinity,	96 00
Feb. 28, 1804.	Paid Rev. Benjamin Wooster for 16 weeks mission to the western parts of the state of Vermont,	96 00
	Paid the Rev. Benjamin Wooster in advance of another mission,	46 86
July 9.	Paid Mr. Asaph Morgan in advance of a mission he has undertaken to perform,	48 00
	Paid Mr. Samuel P. Robbins in advance of a mission he has undertaken to perform,	48 00
Total paid out,		\$ 860 20
September 12.	Balance in the Treasury,	345 59
		<hr/> \$ 1205 79

WILLIAM WALKER, Treasurer.

From the Christian Observer.

To the Editor of the Christian Observer.

SIR,

I TAKE the liberty of transmitting herewith some extracts of letters, which have appeared to me not unworthy of a place in your Miscellany. The writer

of them, who has been dead some years, pursued the humble and laborious occupation of a flax-dresser, in an obscure and remote part of the kingdom, and his opportunities of acquiring knowledge must, therefore, have been very limited. He seems, however, to have improved them to great advantage, and of this,

even a cursory perusal of these extracts, will furnish considerable proof. They, doubtless, discover much depth of thought, and acuteness of remark, especially as it is to be remembered that they were familiar communications to a friend, and were never intended for the public eye. But that to which I wish principally to call the reader's attention, is the strain of rational, yet animated piety, which pervades them, and which evidently flowed from a mind deeply imbued with Christian principles. I remain, Sir, Your obedient servant, M.

DEAR SIR, *May 26, 1794.*

I received yours, of the 21st of March, which I read with pleasure, and I hope with profit. I confess I have been too long in acknowledging your kindness, but our friend — will inform you how very little time I can command. I hope, however, we shall have more time shortly, when death shall have closed our eyes on all things under the sun. There is a glorious prospect before us! an incorruptible and eternal inheritance! to which we have ready access through the blood of Christ. We shall then rest from all our labours, and join that honourable company which now surrounds the throne. There we shall serve him, and see his face, and be fixed as pillars in his Temple, to go out no more. O glorious day! when he shall rend these blue heavens above us, and put an eternal stop to the wheels of time. Eternity is a solemn, yet pleasing word, though it is also a dreadful one to those who have reason to conclude that they shall dwell forever with devouring fire. How would the thought of eternity,

were it really believed in and expected, sink the spirit of any man who knew himself a stranger to religion! What is the reason that men trifle so much with religion? It is because they have not believed heartily what the Scriptures reveal to us about an eternal state. Heaven and hell seem to be words of small import with many, but they are the most momentous words which ever sounded in the ears of man. What is it, that makes many Christians so exceedingly warm, I would also ask, when you touch the least pin of that hedge of distinction they have set up between themselves and others, while you can easily observe the weightier matters of the law are neglected, but that the Gospel of the Grace of God is not heartily believed, and neither the hope of salvation nor the fear of God's anger, has properly affected their consciences? If men's consciences were thoroughly alive to these things, they would find much of their zeal about externals had been mere trifling, while they agreed with their opponents in the worst error of any—estrangement from the power and life of Christianity in their experience and practice. I have a great veneration for our worthy forefathers, who contended not only for the forms and doctrines, but for the power and practice of Christianity, which seem to be too much lost sight of by most of their degenerate sons. How often do we hear orthodox sermons, very well adjusted according to the received system of doctrines, which are very little calculated to awaken the sleeping conscience, or otherwise to edify the Church of Christ! With many there is to be found a form of the Gospel, as St. Paul

speaks of a form of godliness, whereby they discuss some head of divinity. This is proved and illustrated, and the opposite errors are detected and condemned, and then a few inferences drawn from the subject, distant from the people's consciences a thousand miles; just as if preaching the Gospel were teaching men a science, which had little or no concern with their consciences at all. How different this from the manner of the Apostles! who *always* addressed *their audience*, applied the doctrines to their consciences, and let them know of what import such things were to them. See *Acts* ii. 14, 22, 29, 36, 38, 39, and *Acts* xiii. 16, 38 to 41, &c.

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Jan. 13, 1795.

I AM sensible of your kindness, in offering me your assistance to enable me to move in a higher sphere; but, for my own part, I see no other way pointed out by Providence in which I should serve our blessed Lord and Master, than by *occupying* in that lower sphere, wherein his infinite wisdom has seen fit to place me. I feel myself exceedingly defective in a small circle, and perhaps I should be much more so, if my sphere were enlarged; and whatever you may think of me, I know and feel myself to labour under so many moral and mental weaknesses and infirmities, as makes me well satisfied with my present private and comparatively hidden situation. As to differences of rank, place, or station, farther than as a Christian's usefulness is thereby diminished or enlarged, I see nothing in them that needs either to excite our ambition or dissatisfaction. For as a man's life con-

sisteth not in the abundance of the things which he possesseth, so neither doth a Christian's happiness consist in his moving in a higher sphere, but it consists in his serving God singly, humbly, and contentedly, in the station he is placed in, though it should be no higher than that of a servant or a bond slave. These things are but mere temporary differences, which God has designed to serve a purpose, but from which Christians shall be altogether freed and disencumbered, when mortality shall be swallowed up of life. I feel, it is true, something of the embarrassment of a low and comparatively dependent station; but then I seem to experience interpositions of Divine Providence, in answer to my prayers, and the accomplishment of God's promises, in a way which I might not, were I in a more independent line of life. Besides, what a satisfaction is it, in any station to think that we are placed there by our Heavenly Father, and enjoined to occupy therein till Christ come. He certainly is the best judge of every one's talents and in what way he can best serve his own ends by them. If God has given us hearts to wish well to his cause, so that we should rejoice to be instrumental in promoting it through the whole creation, may we not leave it to his wisdom to determine how far, or in what station, he will employ us, while he has ten thousand thousand fitter instruments at command? If he hath given us an inclination to his service, it is an unspeakable mercy, though he should not afford us such opportunities of extensive usefulness, as those he has seen meet to employ in another line. Alas! that we should

be so unprofitable in the line wherein he has placed us, and that we should do so much less than we might, without other opportunity than he has been pleased to give. We cannot say that we have done what we might have done, nor that we have done any thing as we ought, when all is done. But blessed forever be our Heavenly Father, who hath made us to know that Christ died for the ungodly, and that there is eternal life given through him. We hope, through the belief of this, and of all the promises of God, at length to overcome every hindrance to our salvation, and to join in the triumph and eternal praises of the Heavenly train of saints and martyrs, who came up out of great tribulation, and now behold the face of their heavenly Father, and of the Lamb in the midst of the throne; and the forethought of this eternal glory makes us even now anticipate the work of heaven, and begin the songs of Zion in a strange land.

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May 19, 1795.

YOUR favor was indeed refreshing. To hear of the propagation of the gospel in — is literally “good news from a far country.” It yields another sort of relish to the mind of the Christian than to hear of sieges and battles crowned with success, and of the great extension of commerce, riches and territory. These things, though, when lawfully acquired and well employed, they are not without their use, are but lying vanities compared with the true riches. The great men of this world carry on what they reckon their grand and masterly projects, in order

to secure unto themselves their earthly glory, splendor and dignity; and the pulse of their soul beats high or low, irregular or uniform, accordingly as the aspect of these things varies.— Could we look into the hearts of worldly men, and observe the various vicissitudes of their minds, their hopes and fears, their joys and sorrows, we should perceive that these beat time to the vicissitudes which take place in their worldly attachments. Give them a state of things on earth suited to their inclinations, and you put life and spirit into them. Cross and disappoint them here, and the success of religion, or the extension of our Redeemer’s kingdom, will yield them no consolation. Men seem to be so much of a piece with this earth, that as a certain writer observes, “they partake in all its pangs and paroxysms and tremulous motions. By the beating of their pulse you may know the state of things in this lower world, as if they had but one soul with it.” And as the same author observes, in another place, were men’s belief of what they were sent into the world for, to be judged of by their practice, and this belief written in their foreheads, then might one read, “Such an one born to put others in mind of his predecessor’s name, and lest such a father should want an heir—Such an one to consume such an estate, and to devour the provenue of so many farms and manors—Such an one to fill so many bags and coffers, to sustain the riot of him that succeeds—Some created to see, and make sport, to run after hawks and dogs, or to spend the time

which their weariness redeems from converse with brutes, in making themselves such, by drinking away the little residue of wit and reason they have left; mixing with this gentle exercise their impure and scurrilous drolleries, that they may befriend one another with the kind occasion of proving themselves to be yet of the human race, by the only demonstration remaining, that they can laugh—Others born to trouble the world, to disquiet the neighborhood, and to be the common plague of all about them, at least if they have any within their reach who value not their souls at so cheap a rate as they do—Others made to blaspheme their Maker, to rend the sacred name of God, and make proof of their high valour, and the gallantry of their brave spirits, by bidding defiance to heaven, and proclaiming their heroic contempt of the Deity and of all religion; as if they had persuaded themselves into an opinion, that because they had so prosperous success in conquer-

ing their humanity, and baffling their own fear, and reason, and conscience, death also will yield them as easy a victory, or be afraid to encounter men of so redoubted courage; that the God of Heaven, rather than offend them, will not stick to repeal his laws for their sakes, or never exact the observance of them from persons of their quality; that they shall not be called to judgment, or there only be complimented with respect, as people who bore much sway in their country, and could number so many hundreds or thousands a year; and that, at least, the infernal flames will never presume to touch so worthy personages, and that devils will be awed by their greatness, and fear to seize them, lest they should take it as an affront."

This is exactly what we might suppose to be the inward sentiments of many, were we to judge by their temper and conduct. How different from those of the real Christian!

Donations to the Connecticut Missionary Society.

1804,

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